

THE  
Cabinet of HELL  
UNLOCKED

OR, THE LATE

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General Conspiracy

EMBELLISHED

With Practical Reflections thereon

IN A

SERMON

Preached at HAVANT April 18th 1800. Being  
the Publick Day of Thanksgiving: Publish-  
ed at the Importunity of the Hearers

By C. M. Minister of the Gospel there

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To the Honourable  
**Richard Norton, Esq;**  
Knight of the Shire for the County of  
**SOUTHAMPTON.**

**SIR!**

**T**HIS Sermon Preached upon a Publick Occasion, and now Printed for a Publick End; the Law of Custom requires should be Presented to a Publick Person; and to whom more fit than your self, our Worthy Representative in Parliament: But besides, there is a more particular reason which obliges this Dedication; your Candid Expressing your self to some Friends, who waited on you before the last Election, in such a manner as have secured your Interest in the Affections of the Best and most Sober Inhabitants in Hampshire: So that a New Election will be but a repeated Confirmation of the same Person: Your Generous Presenting the Dissenting Ministers Association to his Majesty, has bound me in Gratitude, to return you Publick Thanks.

**SIR!**

It has been very delightful to me, to hear of your Exemplary  
briety and great Civility, above the common rate of the Gentle-  
men of our Age. Now may that God who has made you Great,  
make you Good, and incline your heart to the Purity of Religion,  
which

which as it is the Greatest Comfort of a Christian, so it will be the best Ornament of a Gentleman. You have a great Coppy to write after, if you survey the Life of your Renowned Grandfather, whose memory is precious in the hearts of the best among us. As you enjoy his Estate, my hearty prayer is, that you may Inherit his Vertues, which to our comfort you have given no small hopes of: Go on Worthy Sir, to do Worthily in Ephrata, that you may be for ever Famous in our Bethlechem: So begging Pardon for my Presumption, I shall trouble you no further, but Subscribe my self,

A Real Honourer of  
Your Worth.

Charles Nichollett.

Onosimus Bayzon

His Book 1696



## A Thanksgiving SERMON.

Acts 23. v. 13.

*There were more than Forty which had made this Conspiracy.*

**I**F a Man would give liberty to his Thoughts to expatiate upon so odious a Theme as Malice, What direful, what unaccountable, what incredible Effects, as so many frightening Spectrums, would immediately present to his view? Innocent *Abel* weltring in his Blood, through the envy of his Inhuman Brother, *Cain*: Poor Unthinking *Abner*, falling a Bleeding Sacrifice to the imperious lust of Inveterate *Joab*: The Women of *Ramah*, in Horrible Amazement and Confusion, Venting their heart-breaking dolours in gasty Accents, for the Tragical Exit of their Tender Babes, snatched out of their arms and Massacred before their eyes; to satisfy the Ambitious Humour of a more than Barbarous *Herod*.

But what need we stand upon instances, when there are legions, or rather many legions of them? What need we turn over the leaves of Aged Records? Or ransack the Caverns of Antiquity? When we have examples more than enough recent in our own memories; and without troubling our selves to cast an eye over the water, for entertaining our thoughts with the melancholy subject, of the Desolation of Towns and Families, of Churches and Societies; the proper genuine effects of one Tyrant's Malice: We may have enough and to spare in restraining our conceptions to our own Land, and to our own Day.

There are a sort of Vermin (Men I cannot call them, without begging pardon even of the race of *Cham*) known by the name of Jesuits, or rather better known by their black Physiognomy, I mean, the very surface of their Actions, every of which is black indeed, through the tincture of sulphurous foot, that Infernal Smoak with which their Souls are wholly

wholly stained; by which they have arrived to the highest perfection of baseness; and are in truth, become the greatest, I had almost said, the only plague to Mankind; so implacable in their Rage, so boundless in their Malice, so restless in their Attempts to advance the Devils Kingdom, or which is all one, the Popes Interest; that they have not stuck to foment National Wars, to encourage Private Assassinations, and to commit such tremendous and unheard of Abominations, as have made the Heavens blush, the Earth to groan; and all People with horror to be Amazed; so that I think it hardly an Hyperbole to conclude, *They have out done their Father the Devil.*

Could we only hear of these Wretched Cautifs, playing their pranks in some remote corner of the Earth, or shining in their proper Sphere, circled within the tropicks of their own Cloisters; we might stand aloof off and gaze without much sensitive apprehension, or perticular reflection on our danger at home.

But alas! These Egyptian Locusts, these limbs of the Devil, these firebrands of Hell, that embroil Crowned Heads, that disturb the peace of Europe, that turn the World upside down, have set their cloven feet in this our Island also; and made it their Theatre to act their Tragi-comedies on; I call them so, for though they designed them purely Tragical, Heaven hath made the Event Comical, in detecting their Devices, blasting their Contrivances, and in bringing all their deep laid Projects to nought.

To pass by all others, I shall fix upon the design of this day; which it is the rarest, so I hope the last, I am sure the blackest of all the rest. *The hand of Joab was in all this; the finger of the Jesuite in every part of it; not one or two, but many, a great many: For there were more than Forty that made this Conspiracy.*

Contriving the ruine of Good Men, is no new thing, or of yesterday's Invention; no, no, it was long since hatched in Hell, and practiced on Earth; so the spirit of God tells us, *Plal. 37. 12. The Wicked plot against the Just, and gnasheth upon him with his teeth; they are always beating their brains to bring the Righteous into Trouble; but the want of success in the accomplishment, makes them gnash their teeth out of madness and vexation. Eliphaz declares the vanity and insignificancy of such Contrivances, from the determined purpose of God to countertermine them Job. 5. 12. 13. He disappointeth the devices of the crafty, so that their hands cannot perform their Enterprizes; he taketh the wise in their own craftiness,*

## A Thanksgiving Sermon.

*the counsel of the froward is carried headlong.* They that go out of God's way, into the devils dark chamber to Plot, cannot expect the light of Heaven to guide them to a fair event. No wonder then, that Councils though never so deep; that Projects, though never so crafty, are still blasted, like grass upon the house top, that never comes to maturity; and that not only the single conceptions of one or two, but the united Combinations of never so many; yea, though *there were more than Forty in it.*

I shall (as introductory to my following discourse) give you some account of Plots in former times, which may serve as a foil to set off the lustre of this late one; for we must not ascribe more honour to the Jesuits than is their due; as if they were the first authors and contrivers of Plots; no, no, they have had elder brethren; but this honour does properly and peculiarly belong to them, of being the most perfect and accurate masters in this Diabolical Art.

The First I shall instance in, is in the 2 Sam. 15: 12. *And Absalom sent Ahithophel the Gihonite, David's Counsellor, from his City, even from Gihon, while he offered Sacrifices; and the Conspiracy was strong, for the People increased continually with Absalom.* But that we know the date of the Jesuits, and from whence they had their original; we could not but certainly conclude, that *Absalom* and his accomplices, were of the same stamp; for he is here offering Sacrifices, a badge of Religion; and in his panick fit of zeal, sending for *Ahithophel* to help to carry on the design, appearing thereby, to the world to be Religious, while in the eye of Heaven he was most horribly Rebellious; Well, that Conspiracy, though much of a complexion of this, for the discovery of which, we are met to praise God this day; yet it comes not up to it by many steps; for to let pass what of Divine Justice there might be in it as a punishment for *David's* sin of Polygamy; we find *Absalom* and *Ahithophel* in the open field, shewing themselves in their own collours, declaring plainly what they designed and what they would be at, and thereby gave *David* an opportunity to provide for his safety: But this Conspiracy was hatch'd in the dark; and to be executed on a sudden; the Fatal Blow was to be given without any previous warning; they were resolved that none should know or see, they came upon the Lords Anointed, and slew him, and put out the light of our eyes in one day: Well, what was the issue, *Ahithophel* hanged himself, *Absalom*, by an awful stroke from Heaven, came to the same end; each end, hath overtaken several of our Conspirators, and many more

are coming towards it ; so truly, so literally hath God fulfilled that promise to our present Sovereign, which he made to his Royal Predecessor, Psalm 132. 18. *His Enemies will I cloth with shame, but upon himself shall his Crown flourish ;* and let all English hearts, and real Protestants, ever more cry out, *Amen, Amen.*

The next Plot we find, 2 Kings 12. 20. *And his Servants arose and made a Conspiracy, and slew Joash in the house of Millo, which goeth down to Silla.* This was a base, horrid, abominable Murder ; but yet far short of the intended Assassination upon our King ; for we do not read they went any further, they did not make a Slaughter among the People, or endeavour to subject the Land to a Foreign Yoke, for his son Amaziah reigned in his stead : But in this abominable Conspiracy, not only the King, but a multitude of others would have been Butchered ; and God knows what the consequence would have been, if the Almighty had not given us the avail of David's Petition without being sought unto. 2 Sam. 15. 31. *And one told David, saying, Ahithophel is among the Conspirators ;* and David said, *O Lord I pray thee turn the Counsels of Ahithophel into Folly :* Our Gracious God befooled their Councils, and infatuated them in their Undertakings, and Blessed, O Blessed be his Name for ever.

The next Contrivance, is in the 2 Kings 15. 10. *And Shallum the son of Jabish conspired against him, and smote him before the People, and reigned in his stead ;* and this is further remarked v. 15. *And the rest of the Acts of Shallum and his Conspiracy which he made, behold they are written in the book of the Chronicles of the Kings of Israel.* This indeed was a great evil, but far short of what we are commemorating ; for here was one wicked man setting himself against another, and so the event could not be much mischievous, because both under a curse, and both liable to destruction. Job 31. 1. *Is not destruction to the wicked, and a strange punishment to the workers of Iniquity :* and I do not know but this may be one of the strange Punishments, to plot and contrive one anothers ruine : But in this Plot, here were Papists against Protestants, the worst against the best of Men ; the Son of Darkness against the Children of the Bride Chamber.

The last instance I shall give, is that in the Text, Acts 23. 12. *And when it was day, certain of the Jews banded together, and bound themselves under a Curse, that they would neither eat or drink till they had killed Paul :* The word in the Original, is *Consecration* ; and used here only (as we know of) in a bad sense ; they separated, devoted, and solemnly gave themselves to perpetrate this wicked act of killing Paul : This ban-



was somewhat like the late cursed design of Murdering our Indear'd Son, yet it did not come up to it, but was a great deal below it; for *Paul* (though an Eminent Preacher) was in a low state; but here was a King, a Crowned King, and one of the Heroes of the Age, mark'd out for Destruction, who could have no Enemies but the sons of *Belial*. 1 Sam. 16. 9. *And David said to Abishai, destroy him not, for who can stretch forth his hand against the Lords Anointed and be guiltless:* O what a load of guilt then must these Miscreants have brought upon their heads in this Hellish Conspiracy, who horribly design'd to imbrue their hands in their Sovereigns Blood.

Having thus given a brief account of some Conspiracies in former times, I come now to take notice of this late one; but alas! *Vox faucibus haret*, I want Language, I am at a loss for Words; our blessed Lord seemeth to be at a stand, how to speak aptly of so hardened and blinded a sort of men as were in his days. Mat. 11. 16. *But whereunto shall I liken this generation.* Truly in the same strait am I, O whereunto shall I liken these Cursed Plotters and Conspirators, who have so far out-gon all that ever went before them (if we respect the Bloodiness of the design, and desperation of the Attempt, the perniciousness of the consequence had it taken effect) that these, though born long after, are verily the elder Brethren in Iniquity; as our Saviour said of the Pharisees, John 8. 44. *Ye are of your Father the Devil, and the Lusts of your Father ye will do.*

*He was a Murderer from the Beginning* — Indeed no Age hath produced such Monsters, or rather Murderers, so exactly like their father the Devil, as these have appeared to be: Men so eagerly bent in their determination, *Ut omnia Humana possum iri velint*; They Designed! but I Tremble! I Tremble in the thoughts of it! I must draw a Sable Curtain over this Plutonick Scene; only to tell you in general, they designed to make our Land an *Aceldema*, our Houses a *Golgotha*, and every Town and City a *Ramah*, wherein nothing but bitter Mourning and Lamentation would have been heard; take the scheme of the Project in these following particulars, *wherein more than Forty had a hand.*

*First*, This was a Conspiracy wherein not only mean Men, Men of desperate Fortunes, but Great Men, Men of all Ranks and Qualities, yea Men of the Greatest Rank of all were concerned and deeply engaged in; as we read 2 Kings 17. 4. *And the King of Assyria found conspiracy in Hoshea; for he had sent Messengers to So King of Egypt.*

'Tis strange the Viper of Conspiracy should breed in the breast of Kings.



Kings! Of Crowned Kings! This makes it the more odious and loathsome; the Nobleness of the Blood, enhanceth the foulness of the Action; that Crime, in a Person of High Quality, seems abominable, which in a Man of base Extraction, would be lookt upon as common. This was that that made *Jerusalem* look so black in the eye of Heaven; this was that which filled up the *Epha* of her Abominations, *Isa. i. 23. Thy Princes are Rebellious and companions of Thieves.*

Not only her Porters, her Carters, her Mechanicks, but her Princes were Rebellious.

And this made her Rebellion cry the louder for Vengeance, because Princes were in it; and this blackens the Conspiracy of this day, that it was not contemptible Ruffians, or profligate Ravilacks only, but Great Men, yea Princes were Patrons of it.— But I am loth, and truly ashamed to enlarge any further on this head: and therefore,

*Secondly,* This was a Conspiracy pursuing (though transcending) former Conspiracies of the same nature and design; as we find, *Jer. i. 9, 10. The Lord said unto me, a Conspiracy is found among the Men of Judah, and among the Inhabitants of Jerusalem, they are turned back to the Iniquity of their fore-fathers. Nulli enim conjurant nisi prius Perduellem animum induerint,* is a Learned Mans note upon the place: There was the same Lust reigning in them as in their Fore-Fathers, and therefore they took the same course. So that there is a Conspiracy found among the Miscreants of this Age, which doth shew they looked with a pleasing Aspect upon the actions of their Fore-Fathers, and were resolved to perfect what they successlesly, though most maliciously, attempted: The Destruction of a Protestant King, a Protestant Parliament, a Protestant People, was the design of the Plot in 1605. known by the name of the *Gunpowder-Treason*, discovered by the Miraculous Providence of God; and the same design was vigorously set on foot, and brought almost to perfection in the year 1678. known by the name of *Oats's Plot*, blasted also by Heavens Interposing Mercy.

And now all the powers of Hell were close at work in this Conspiracy, in doing the very same thing. The King was to have been basely Murdered, the People inhumanly destroyed, and the whole Land laid in Blood and Confusion; so that we may apply to the Conspirators what our saviour said to the Pharisees, *Mat. 23. 31. 32 Wherefore be ye Witnesses unto your selves, that ye are the Children of them which killed the Prophets,* fill

up then the measure of your Fathers: O ye Jesuits! O ye Jacobites in this Plot! you have verily filled up the measure of your Fathers.

Thirdly, This Conspiracy was against the best of our Enjoyments, even the Protestant Religion; like that we read of Ezek. 22. 25. *There is a Conspiracy of her Prophets in the midst thereof, like a roaring Lyon ravening for the Prey; they have devoured Souls, they have taken the Treasure and precious things, they have made her many Widdows in the midst thereof.* This was a Conspiracy of the Papists and Popishly affected ones, to root the Protestant Religion out of the Land, and bring in the Abominable Idolatries of Rome; many efforts at sundry times they have made towards it; but now like Sampson, they leaned with their utmost force upon the Pillar, desperately resolving to raze the Foundation, though they buried themselves in the Rubish: but Blessed be God the house of our Religion yet stands, and they in a fair way of coming to Sampson's ruin, without the satisfaction of his Success.

They thought (and their thought was not amiss) that the likeliest way to attain their Cursed End, was to take off the Defender of the Faith, and therefore at his Life they levied; *But he that sitteth in the Heavens laughed them to scorn, the Lord had them in derision*, and hath exposed their Diabolick Projects to the indignation of all Mankind, and several of their Persons to the just Execution of the Law: If they had prevailed against the Lords Anointed, Oh! How might we have named all our Comforts *Ichabod*? for the Glory would have departed from us; our Religion in all probability would have fallen with him. When *Josiah*, that famous King of Judah, was slain at *Hadadrimon* in the Valley of *Megiddo*, the Ransacking of the Temple, and carrying the Jews Captive to *Babylon*, was not long after; and hence we find the Prophet thus elegantly and emphatically beboasting of him, Lam. 4. 20. *The breath of our Nostrils, the Anointed of the Lord was taken in their pit, of whom we said, under his Shadow we shall live among the Heathens*: While *Josiah* Lived, he protected them from their Enemies, and kept up the purity of Religion amongst them, and therefore he was called, the Breath of their Nostrils; but when he was gon, the Enemy prevailed, their Glory was departed, and the poor Jews were forced to hang their Harps upon the Willow Trees. Ah! so would it have been with us, had this Conspiracy succeeded.

Fourthly, This was an Ungrateful Conspiracy, near a kin to that in Gen. 37. 18. *And when they saw him afar off, even before he came near unto them, they conspired against him to slay him*; *Joseph* was venturing his Life, wandering

wandering in the Solitary Wilderness ( in danger of being lost, or devoured by Wild Beasts ) to find out his brethren, to bring their Fathers love to them, and to enquire of their Wellfare ; and they in requital basely Plotted and Contrived his Ruine. Just so hath our dear and dread Sovereign been dealt with : O ! How often hath he exposed his Royal Person, to the utmost of perills, both by Sea and Land, for procuring the Peace of *Europe*, and for Staving off the Calamities of War from our doors ? And this is the return he hath met with from these ungrateful Miscreants, for all his care, for all his pains, for all his labour, even an inhuman contrivance to take away his precious Life : Ah Poor Unhappy Prince ! Unhappy indeed in such wretched Subjects Must thou be Awake, while others are Asleep ? Must thou be in the open Field, when others are in their sealed Houses ? Must thou be following the shrill noise of Drums and Trumpets, when others are dancing after the sweet musick of the Harp and Viol ? Must thou be looking upon Garments rouled in Blood, while others are enjoying the delights of the Sons of Men ? And is this thy reward, to be encompassed about with Bulls of *Bashan* ? To have Devils incarnat, void of Generosity or Humanity, banding together to bring thee to an untimely end ? Now as *Moses* upbraided the horrid ingratitude of the Jews, we may theirs. Deut. 32. 6. *Do you thus requite the Lord, Oh ! Foolish People and Unwise, is he not thy Father that bought thee, hath he not made thee and established thee.* He speaks not here of their first Creation ( as *Kimhi* well observes ) for that is common to all ; but of that special Favour vouchsafed unto them, in making them his People, distinct from the rest of the world ; and *Moses* calleth them foolish, noting them to be the worst of Men : So do you thus requite the Lord ye sons of *Belial*, ye monsters of Nature, ye Generation of Vipers : Is he not a King of the greatest Goodness, the most Innocent Life, and of the most publick use that ever swayed the *English Scepter* ? Hath he not retrieved the Land from Destruction ? And must he be brought to Destruction himself for his so doing ? O unparalleled Ingratitude !

*Fifthly*, This was a Linsy Woolsey Conspiracy ; a strange mixture of Nations and Parties united together ( though otherways of Sentiments differing enough ) to oppose the Wellfare of our Zion ; of the same mould with that we meet with, *Neh.* 4. 7, 8. “ But it came to pass, that when *Sanballet & Tobiab, & the Arrabians and the Ammonites, & the Ashdodites,* “ heard that the Walls of *Jerusalem* were made up, and the breaches began “ to be stopped, then they were very wroth, and conspired all of them to-  
gether,

"together, to come and to fight against *Jerusalem* and to hinder it: Great and wide was the breach in the late Reigns, between the Church of *England* and those of the Dissenting way; but by the Prudence, Good Will and Gracious Inclination of the Governours of our *Judah*, this breach is competently made up; the Dissenters have their Liberty not only granted, but secured and made firm by a Law, and the moderate and sober part of the Church of *England* are therewith well satisfied; but there are others that are raging mad at this happy compofure; as for instance, *Sanballat* and *Tobiah*, that is, the Devil and the French; the *Arabians*, that is, the wild Debauches and prophane Athiestical Persons of the Age; the *Ammonite*, that is, the sly and subtil Papists; the *Asbdodites*, that is, the furious hot spurr'd Church Predicants, with a swarm of Priest-Ridden and Bigotted Fools; O these are very wrath, and even foam at the mouth, because the Dissenters are permitted to live in quiet, and have therefore all agreed together as one man (though we must give the right hand of Fellowship to the Jesuits, as the chief Engineer) to fight against our *Jerusalem*, to open the Trenches again, to make way for Constables and Informers to plunder mens Goods, and haul their persons out of their Habitations, and cast them into Prisons for Worshipping God according to his Word.

Here now you have the foundation of the Plot, and the true cause of it: O King *William* King *William*! If thou hadst refused to sign the Bill of Indulgence; if thou hadst let loose the reins of the Law against thy peaceable Dissenting Subjects, *Hoc Ithacu velit et magno mercentur Atrida*; Thou wouldest have pleased all the aforementioned Parties, and there would have been no Plotting against thee; but because, and only because thou art a Friend to our *Jerusalem*, they are sworn Enemies to thee and vowed thy destruction: But hark! What voice is that I hear? O! what melodious musick, like the chiming of *Aaron's* golden bells, *Isa. 29.8. It shall even be as when a hungry man dreameth, and behold he eateth, but he awaketh and his Soul is empty: or as when a Thirsty man dreameth, and behold he drinketh; but he awaketh and behold he is faint, and his soul hath appetite: So shall the multitude of all the Nations be that fight against Mount Zion: O Hallelujah! Blessed be God we find it so this day.*

*Sixthly*, This is a Conspiracy grounded upon a false bottom, supported with lies, deceit, viz. That our King supplanted the late King *James*, and Usurped his Kingdoms; this the Conspirators make their great plea for all their attempts against the Government; thus we find the Prophet ally tax'd by *Amaziah*, *Amoz. 7. 10. Then Amaziah the priest of Bethel*



sent to Jereboam King of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the Land is not able to bear all his words. Now I think it not impertinent to the work of this day, to give you a short Narrative of the whole matter, and then let the world judge, whether this be a just charge upon the King: His Majesty coming over, at the Invitation of many of the Nobility and Gentry, to give a check to the growth of Popery, which they were not a little apprehensive would soon overwhelm the Land; and to restore our Laws which were strangely perverted by the Arbitrary Gentlemen then in power; and God Blessing him with wonderful success, for all the Nation flocked to him, and every thing concurr'd to the succeeding Revolution; in His Glorious march to London, he sent the late Marquess of Halifax, the Lord Delameer, and another, to the late King, advising him to retire to Ham House for the safety of his Person: now any body knows, that was not the way to France: his going to Rochester, was purely his own desire, and without doubt to get away as fast as he could; upon which the Convention when they sat, Voted King James had Abdicated himself, and the Throne thereby became Vacant: Now I appeal to all the World, What should the Nation do? Would they have had us been as those of old, when there was no King in Israel, and every man did that which was right in their own eyes? the case is too plain to be long insisted on; and therefore O ye Jacobites, if you will revenge King James's loss, revenge it on the Priests and Priests who gave him such pernicious Counsel, and revenge it on his Court Parasites, who left him in his Adversity; of whom we may say in the words of David to Abner, 1 Sam. 26. 16. *This thing is not good that thou hast done, as the Lord liveth ye are worthy to dye, because you have not kept your Master the Lords Avainted.* In a word, revenge it upon the cowardly Officers who fled when they should have fought; but let our Innocent King, and guiltless Kingdom alone.

Seventhly, This was a Bloody Barbarous Conspiracy, such an one as Hoshea made against Pekah, 2 Kings 15. 30. *And Hoshea the son of Elah, made a Conspiracy against Pekah the son of Ramaliah, and smote him, and slew him, and Reigned in his stead.* The Conspiracy was not only against his Kingdom but against his Life: These Conspirators designed to wade through an ocean of Blood to their wished Haven: The Blood of the King, the Blood of his Guards, and then the Blood of his Nobles, and the Blood of his Subjects, must be poured out like water, to quench the burning rage of their Inveterate Malice: Oh! Cursed be their Anger, for it was fierce; and their



wash for it was cruel: like the Offspring of Manassah that Bloody King who filled the streets of Jerusalem with Blood, which the Lord would not pardon: But now, oh now they are fallen into the pit which themselves have digged, and their violent dealing is come down upon their own pate; that cry is gone up to heaven against them, *Quousq. Domine* and upon them is come all the Righteous Blood shed in this Land these late years, from the Blood of the Famous Lord Russell, to all the Blood spilt in the West by bloody Jefferies of ever cursed Memory.

And now behold they are under a dreadful, and yet a just dispensation, as the pouring out the Third Viol in Rev. 16. and 15. 6. 7. *And the Third Angel poured out his Viol upon the rivers and fountains of waters, and they became Blood: and I heard the Angel of the Waters say, Thou art Righteous O Lord, which art, and wast, and shalt be, because thou hast judged thus: For they have shed the Blood of Saints and Prophets, and thou hast given them Blood to drink for they are worthy: And I heard another out of the Alter, say, Even so, Lord God Almighty, true and righteous are thy Judgements: O how just and right is that rod of Vengeance now upon them for all their bloody dealings against the best Men in our Land: O! that they would see the just hand of God, in making them to reap the fruit of their own doings, and to drink of that Cup which they mingled for others more righteous than themselves.*

8thly. This was a base, ignominious Conspiracy; like that in the second of Kings, 21. 23. *And the Servants of Amon Conspired against him, and slew the King in his own House.* Houses are Places of Rest and Security; where may a Man expect Safety but in his own House? But this was no Sanctuary for poor Amon; for his Treacherous Enemies made a Butcher's Shambles of his Royal Pallace. Our Dread Sovereign retiring from his Annual Toils and Labours in the Martial Camp for a little rest in the Winter Season, thought (as justly he might) to find nothing but quietness and Security in his own Mansion, amongst his own Subjects, who were blessed and honoured with his Presence. But to contray to all expectation, these Pigmire Cowards, who durst not look him in the Face in the Field of War, inhumanely resolved to Attack him in the place of Peace. But the great God has graciously frustrated their horrid Design, and by his wonderful Providence delivered up many of their Persons to be responsible unto Justice. Though they thought themselves secure, and did not doubt of the Event, concluding in their Minds with their Brethren

thren of Old. *Neb. 4. 11. And our Adversaries said, they shall not know nor see till we come in the midst of them, and slay them, and cause the Work to cease.* So these Conspirators, the Adversaries of God, and of his People, and of the Liberties and Welfare of this Land, said in their Hearts, the King shall not know, the Parliament shall not know, the People shall not know, till we come on a sudden in the midst of the Guards, and slay the King, and fall upon the unwary Subjects, and so cause the work of preparing for the next Campaign to cease. O rare Project, O brave Contrivance. Ah, but though they would not let Man know it, God knew it, and has most wonderfully revealed it to the Comfort, and rejoicing of the Godly, and all the lovers of *England's* Prosperity, but to Amazement, and Confusion of her Enemies. O how do the Dukes of *Palestina* tremble! How do the Inhabitants of *Canaan* melt away, how are all the Devotees of *Rome* gnawing their Fingers for Madnes at this happy Disappointment.

Thus have I given you some short hints of this Conspiracy, not with aggravating Imbellishments; for truly 'tis as incapable of receiving any, as I am of giving. *Res ipsa loquitur*, The thing it self speaks louder than I can do. This day is that Scripture fulfilled, *Psalms 11. 2. For the Wicked bend their Bow, they make ready their Arrow upon the String, that they may privily shoot at the upright in Heart.*

The Bows of our Conspirators were ready, their Arrows were upon the String, to shoot at our upright-hearted Sovereign, who designs ill to none, and whose Pious Soul could hardly be brought to think so ill of the worst of Caitifs, that they should have so base a Project against him; concerning which I will allude to those words of *Israel*, spoke in abhorrence to what was done to the *Levite's* Concubine. *Judges 19 30. And it was so, that all that saw it, said there was no such deed done nor seen, from the Day that the Children of Israel came up out of the Land of Egypt, unto this Day: Consider of it, take advice, and speak your Minds.* Let us consider this Plot, as promoted, if not contrived, by the greatest of Men, as the Master-piece of the Jesuits subtilty, as directly levelled at the Foundation of our Religion, as most horridly ungrateful, as the result of an Union among those who never in any thing else could unite, as grounded upon a false bottom, and Sham-pretence, as most Hellishly Bloody, and Barbarous, as very Base and Ignominious; I say, let these things be well weighed, and then consider of it, and speak your Minds, whether ever there was such a Conspiracy acted upon the Stage of

England since it was a Civilized Nation; and taking in all these Circumstances, let any Man produce a parallel plot in any History, whether Sacred, or prophane, whether ancient or modern, and I will heartily thank him, as the greatest Novelty he can oblige the Learned with; but I am vety well assured no such Parallel can be found. O then How much are we bound to God, for his steping in between us and the execution of so matchless a design. Now let us a little consider, What this Conspiracy is eventually? and what God has, by his over-ruling Providence, wrought by it? Verily he hath brought forth sweet out of this strong, and meat out of this eater; and Glory be to his name for ever.

*First*, This Conspiracy shews the Judgment of God to be most dreadfully upon the Conspirators, that he has blinded their Eyes, hardned their Hearts, insatuated their Counsels, and left them so far to split upon this Fatal Rock of Combination, that the same end might overtake them as Among Murderers were brought to, 2 Kings 21, 24. *And the People of the Land slew all them that conspired against King Amon.* Oh! How long might these Virmin have lived as a Plague to our Land? Hatching Mischief, Contriving Plots, and working Wickedness under ground, if Heaven had not brought them upon the stage by this execrable design of theirs: O! How has the hand of God been upon them, that they might reel and stagger and fall backward: God has answered the Prayer of the Church with respect to these miserable wretches, Psal. 104. 35. *Let Sinners be consumed out of the Earth, and let the wicked be no more.* These Conspirators were Sinners, great Sinners, first rate Sinners; and God has left them to blindness of heart, that they might be consumed out of the Earth; they were wicked above measure, and therefore he has filled them with the devices of their own way, that they might be no more.

*Secondly*, This was a Conspiracy countermined by God's great Wisdom, near a kin to that 2 Kings 14. 19. *Now they made a Conspiracy against him in Jerusalem, and he fled to Lachish; but they sent after him to Lachish, and slew him there:* But this policy of the Conspirators did them no great kindness, for Azariah his son was King after him, and he built Elath and restored it to Judah: And pray what has all the cunning stratagems and contrivances of our Jesuitical gang availed them; no doubt they were cock-sure in succeeding, and boasted before hand of the event: As Pharaoh when he vainly and triumphantly cryed out, *I will pursue, I will overtake, I will divide the spoil, my Lust shall be satisfied upon them, I will draw the Sword, my hand shall destroy them:* Well, what was the end of this vain.

vain-glorious flourish? why *Moses* tells us in the next words, "Thou didst play with thy wind, the Sea covered them, they sank as lead in the mighty waters: so did our Enemies rant and boast before hand, and so did our God appear to dash them in pieces; according to that word, *Isa* 94. 25. "That frustrateth the Tokens of Lyers, that maketh Diviners mad; he turneth wise men backward, and maketh their knowledge foolishness: Truly God has fulfilled his word with respect to this Conspiracy. They agreed to strengthen one anothers hand, and encourage one another in this Cursed Attempt, as confident of success which they thought they had good ground enough for: But God has frustrated their vipers, and made them even mad with rage and anger, and now they are turned backward, so backward, as 'tis to be hoped, they will never be able to set forward any more.

*Thirdly*, In this Conspiracy, we may see the just hand of God, and what our Sins deserve, the cause of the last Conspiracy seems to be assigned. *2 Cron* 25. 27. *Now after the time that Amaziah did turn away from following the Lord, they made a Conspiracy against him in Jerusalem:* Oh how many times have we turned aside from following the Lord, notwithstanding he hath done so much for us, and heaped so many favours upon us? How have we requited him a great deal of evil for a great deal of good? He has delivered us from the claw of the Lyon, and the paw of the Bear; He has rescued us from the pit of Popery and Slavery, when we were so near falling into it: He hath restored us judges as at the first, and our Counsellors as at the beginning: He has hedged us about with manifold Mercies, and followed us with the dew of Heavenly Blessings: and when he expected (and that justly) that we should bring forth Grapes that is fruit meet for Repentance; behold, nothing but the wild grapes of Hypocrisie, Laciviousness and all manner of Debaucheries; so that our Land is become even a *Sodom*, and the Inhabitants a *Gomorrhah*: No wonder then, that God has suffered those *Shemites* to Curse, and these sons of *Beniamin* to Plot against us: But oh! notwithstanding Provocations, in the midst of Judgment he has remembered Mercy, and stepped in between us and our designed Destruction; so that we may now apply these words to our selves, *Psal* 78. v. 58, to 65. *For they provoked him to anger with their High Places, and moved him to jealousy with their graven Images, When God heard this, he was wroth, and greatly abhorred Israel: So that he forsook the tabernacle of Shiloh, the tent which he placed among men: And delivered his strength into Captivity, and his Glory into the Enemies Land: He gave his People over*



unto the Sword, and was wroth with his Inheritance : The fire consumed their young men, and their Maidens were not given to Marriage : Their Priests fell by the Sword : and their Widows made no lamentation : Then the Lord awaked as one out of Sleep, and like a mighty man that shouteth by reason of Wine : And he smote his Enemies in the hinder parts, he put them to a perpetual reproach : Oh ! Blessed be the Lord our God, it has been just so with us.

Fourthly, This is a foolish, ridiculous, Conspiracy, and shews the author to have as little sense as Grace ; as Saul said to the Benjaites, 1 Sam. 22. 7, 8. Then Saul said unto his Servants that stood about him, Hear now, ye Benjaites, will the son of Jesse give every one of you Fields and Vineyards, and make you all Captains of Thousands and Captains of Hundreds, that all of you have conspired against me. — So observing the same Antonomasia ; give me leave to expostulate : Oh ye Promoters and Managers of this Conspiracy ; Would the Papists, would the French let you live in so much plenty, ease and Liberty ? that you have been thus endeavouring to make them Masters of this Land. So God upbraided the folly of his People of old. Jer. 2. 10, 11. For pass over the Isles of Chittim, and see, and send unto Kedar, and observe diligently, and see if there be such a thing : Hath a Nation changed their Gods, which are yet no Gods ; but my People have changed their Glory, for that which doth not profit : Truly, I think all circumstances weighed, such a piece of ridiculousness as our Conspirators are eminently guilty of in this design, can hardly be matched in this or any other Age.

Fifthly, This is a Conspiracy beyond the sphere of reason ; such as the wit of man cannot give a good account of, or render a tolerable reason for ; as Saul demanded of Abitub, 1 Sam. 22. 12. And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him Bread and a Sword, and hast enquired of God for him, that he should rise against me to lie in wait as at this day : Upon much clearer Topics of Reason and Sense, we may argue the case, and expostulate with these rash and unadvised Conspirators : Why ? O Why have ye undertaken an enterprize that cannot be proped up with one Argument ? Why have ye engaged in a cause that cannot abide the test of the least rationality ? Is the constitution of the English Government of no more worth ? Are the Liberties and Franchises we enjoy of no more value, than to be sacrificed to a French Tyranny ? Did you think the distance between England and France so great, that 'twas hard for people to know the disproportion of the one and the others Government ? Verily you are much mistaken ; I am persuaded, that scarce the meanest Plow-man in England, but knows so much the



the difference, between *English Liberty*, and the slavery of the poor Vassals in *France*, that he had rather be hang'd out of the way, than ever suffer French power to be uppermost in the Land; therefore your striving to alter the best and the easiest of Governments, for the most Arbitrary Tyranny that is any where exercised in the World; is so unaccountable, and so ill resented by all sorts of People whatsoever; that the greatest suffering these Conspirators can undergo, will hardly be pittied of any: It would make a Niobe dry up her tears even for the Death of her nearest Relations engaged in such a cause as this: and whoever has or shall suffer on this account, will have the hard fate, to be as little bewailed as *Jehoiakim* was *Jerem. 22. 18, 19.* *Therefore thus saith the Lord concerning Jehoiakim the son of Josiah King of Judah, They shall not lament for him saying, Ah my brother, or ah sister: They shall not lament for him, saying, Ah Lord, or ah his Glory. He shall be buryed with the buryal of an Ass, drawn and cast forth beyond the gates of Jerusalem.* So circumstanced will be the end of such Plotters as these be.

*Sixthly*, This is a strange Providential Conspiracy; and calls for our Adoration at the wonderful hand of God in it; which brings to mind that of *Baasha* against *Nadab* son of *Jereboam. 1 Kings 15. 27.* *And Baasha the son of Ahijah of the house of Issachar, Conspired against him, and Baasha smote him at Gibethon, which belongeth to the Philistines (for Nadab and all Israel laid sieg to Gibbethon)* and a little further we find the consequence of this Conspiracy was, all the wicked house of *Jereboam* were cut off: There is some doom'd of God to destruction for the iniquity of their Fore-Fathers and who knows but this Conspiracy may terminate in accomplishing God's will, in rooting out the generation of some who are lothsome in his sight. God does his work by strange ways and by terrible things; in righteousness he many times answers his People; and I am very apt to believe succeeding Ages may have cause to bless God for this Plot, as being the great occasion of delivering them from such Task-Masters as would always have been oppressing of them: And I believe many that were hankering after *Egypt*, will be now more settled in their thoughts, and more contented with, and more praising God for what they do enjoy, which perhaps they never had Grace to do before: What the Goodness of some men cannot do, the Wickedness of other men oftentimes have done. This Plot has opened more eyes, undeceiv'd more deluded ones, than the Clemency and Mildness of the Government possibly could do. And I question not but many are saying now with those of Old, *1 Sam. 11. 12.* *And the people*

aid unto Samuel, *Who is he that said, Shall Saul Reign over us? Bring the Men that we may put them to Death.* Oh! how many trimming Jacobites are now upon Reverse, and speaking in full of the Mouth, Who will not have King William Reign? Who is disaffected to him? Who dares Plot against him? Let him be Punished, and let that Punishment extend even to Death it self.

3dly. This is an horrible Conspiracy, such as has brought down Vengeance upon the Conspirators; like that against Elah, perpetrated by treacherous Zimri, 1 Kings 16. 9. *And his Servant Zimri, (Captain of half his Chariots) conspired against him as he was in Tirzah, drinking himself drunk in the House of Arza, Steward of his House in Tirzah.* And if you will read a little further, you will see how soon Zimri was brought to condign Punishment for this his great Wickedness. And is it not so with these hatchers of Mischief? What a sad state are they in? What dreadful Calamity have they brought upon themselves? Some already Executed, others enclosed in strong Walls, waiting their approaching Doom; the rest roving up and down, with Cain's Mark upon them, fearing every one they see, yea, almost afraid of every Bird that flies; being so loaded with Guilt and Shame, that they know not where to put their Heads; and Pasbur's Destiny is now become theirs, Jerem. 20. 3, 4. *And it came to pass on the Morrow, that Pasbur brought forth Jeremiah out of the Stocks. Then said Jeremiah unto him, The Lord hath not called thy Name Pasbur, but Magor-Missabib. For thus saith the Lord, Behold I will make thee a Terrour to thy self, and to all thy Friends.* Oh what Fear are these miserable Creatures in, and encompassed with Miseries on every side; a guilty (though perhaps an hardened) Conscience within them, desolate, and distracted Relations about them, and a doleful Eternity before them; so that the pit they prepared for us, they are fallen into it themselves, and their violent Courses are come down upon their own Pates. Verily, God is known by the Judgments which he executes; the Wicked are snared in the Works of their own Hands; Higgaiou Selah. Oh consider with Trembling, what is most deservedly come upon them.

4thly. This is a most detestable Conspiracy; loathed and abhorred of all People that have any thing of Humanity, or the least principles of Morality swaying in them; as Zimri's Plot (but now mentioned) was 1 Kings 16. 16. *And the People that were encamped, heard say, Zimri hath conspired, and hath also slain the King: Wherefore all Israel made*

Am I the Captain of the Host, King over Israel that day in the Camp. I am more than confident, if these blackest of Hell-hounds had succeeded in their Villanous Attempt upon the Life of His Royal Majesty, they had missed of their aim otherwise; things would not have run in the Channel they designed them; no, no, the People would have been too much incensed, and regretted such an abominable Action at too high a rate to have let them had their Will. And this they may plainly see in the late Vote of the Honourable House of Commons (the Representative of the whole Land) That if the King should come to an untimely End, they will revenge his Death on the Papists, and those disaffected to the Government; and this is the Sense of all the People of Senie throughout the Nation. Then what have these vile Miscreants got by their Hellish Consultations? And to what pass have they brought themselves to? Why, the very same that those accursed ones of the Lord did, of whom we read. *Isa 66. 24. And they shall go forth, and look upon the Carcasses of the Men that have transgressed against me; for their Worm shall not die, neither shall their Fire be quenched, and they shall be an abhorring unto all Flesh.* Oh! their Conscience is this Worm, that will never die. Oh! how have they made themselves liable to the most dreadful Vengeance of God? and how are they become *opprobrium Hominum et rejecta mentum plebis*? Every Body's Mouth is open against them, and every Body's Teeth is gnashing at them. So let it be with all thy Enemies, and the Enemies of thy Anointed, O Lord, *Amen, Amen.*

But 'tis time to come to Application, and to make some Improvement of this in a few Words.

First. Then see the horrid Principles of the Popish Religion, that allow of Killing, and that by wholesale; yea, that account shedding the Blood of Innocence Meritorious Act. Truly, if their Books (especially those proved by the Jesuits) wherein these Maxims of destroying Hereticks are audaciously Asserted, Vindicated, and publicly avowed, as Sacred and wholesome Doctrine. I could not possibly believe that our Men, pretending to any thing of Learning or Religion, should be so far left of God, and insatuated by the Devil, as to think that Lawful, which of all things is most abominable. And that (*quantum Religio potuit quedere malcrum*) is the greatest of all Mysteries, as Jehu said to the Men of Samaria, *2 Kings 10. 9. And it came to pass in the Morning he went out, and stood, and said to all the People, ye be Righteous: Behold I Conspired against my Master, and slew him but who slew*

## A Thanksgiving Semon.

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*all these?* But did this great Slaughter go unpunished, unrevenged? No surely; for tho' *Jehu* buoy'd up himself with this, That 'twas a Family Decreed to Destruction, (as Papiſts think of all Protestants) and so would have it a Meritorious and Religious Act in shedding so much Blood; yet we find God resolving to call this Blood to an Account, and severely to Revenge it. *And the Lord said unto him, Call his Name Jezreel, for yet a little while and I will avenge the Blood of Jezreel upon the house of Jehu, and will cause to cease the Kingdom of the House of Israel; and it shall come to pass at that Day, that I will break the Bow of Israel in the Walls of Jezreel:* Oh verily it will not be long before God will Avenge the Blood of the many Thousand Protestants upon the Scarlet Whore, and all that take part with her. In the mean time, let us abhor and loath a Religion that is so Bloody, and have nothing in the least to do with them.

Secondly, Oh then we should take this Alarm, and improve it in raising our Spirits more and more against the Papiſts. Are they the Fomenters of such Devilish Conspiracies? Oh then let us stand aloof off from them, and be irreconcilably set against them. Let us say of them, as *Jacob of Simeon and Levi, Oh my Soul, come not thou into their Secrets, into their Assemblies, mine Honour be not thou united, for in their Anger they slew a man; Ah, many Thousand Men, and in their Self-Will they digged down a Wall;* that is, undermine Kingdoms, & threw down all Governments; *Oh cursed be their Anger, for it was fierce, and their Wrath, for it was cruel, God will therefore divide them in Jacob, and scatter them in Israel.* Their Religion teaches them the very worst of Impieties, for (to borrow a late Learned Man's Words) they eat their God, they kill their King, they Saint the Murtherer, they commit all manner of Abominations, and no humane Laws can bind them. God does call aloud to the Protestants this day, to do to the Papiſts what he bid *Israel* do to the *Midianites*. *Numb. 25. 16, 17. 18.* "And the Lord spake unto *Moses*, saying, Vex the *Midianites*, and smite them; for they vex you with their Wiles, wherewith they have beguiled you, in the matter of *Peor*, or in the matter of *Cozbi*, the Daughter of a Prince of *Midian*, their Sister, which was slain in the day of the Plague, for *Peor's* sake. Oh how many brave Men has the Papiſts beguiled us of by their Cursed Machinations, surely we ought then to vex them, and to have War against them, (as *Israel* had War with *Amaleck*) from Generation to Generation. And the Warning *Moses* gave *Israel*, I do in the Name of God give you, all that hear me this Day, *Numb. 16. 26.* "And



“he spake unto the Congregation, saying, Depart I pray you, from the  
 “Tents of these wicked Men, and touch nothing of theirs, lest ye be  
 “Consumed in all their Sins. Oh! for the Lord’s sake depart from  
 among them, and for ever keep your selves from them.

Thirdly, Let us learn to prize, honour, and reverence our dread Sovereign the more; because the powers of Hell have been Plotting and Contriving his Ruin. Were he not a good King, an Enemy to the Whore of Babylon, the Sons of Belial would not have entred into a Confederacy against him: Oh how much is *Josiah* endeared to the People by the Conspiracy against his Priest *Ammon*, 2 Chron. 33. 24, 25. *And his Servants conspired against him, and slew him in his own House. But the People of the Land slew all them that had conspired against Ammon, and the People of the Land made Josiah his Son King in his stead.* The detestation of this Conspiracy, was as Oyl to inflame their Love to *Josiah*. Oh! so let it be with us. The more the Papists (and Popishly affected ones) Hate the King, the more let us Love him; the more they Envy him, the more resolved let us be to stand by him, and defend him, with all that is Dear to us. We may say of our King as *Jacob* did of *Joseph*, Gen. 49. 22, 23, 24, 25. *Joseph is a fruitful bough, even a fruitful bough by a Well; whose branches run over the Wall. The Archers have sorely grieved him, and shot at him, and hated him. But his Bow abode in strength, and the arms of his hands were made strong, by the hands of the mighty God of Jacob: from thence is the Shepherd, the Stone of Israel. Even by the God of thy Father who shall help thee, and by the Almighty, who shall bless thee with blessings of Heaven above, blessings of the Deep that lieth under, blessings of the Breasts, and of the Womb.* The 23d Verse is a Paraphrase of his Brethren, they were as so many Crafty Engineers set on work by the Devil to batter him down, and bring him to Destruction; but though their Arrows were shot so thick against him, though their Malice was discharg’d so violently upon him, his Bow abode in Strength, and long may it do so. And Oh that we may gather his Worth, by his Enemies Rage; and his Unparallel’d Virtue by these Unpresidented Traps laid for him. Oh! what a Disappointment would it be to the Papists, and all the Devotees of *Rome*, if this Dispensation did, (as I hope it will) awaken the whole Land to look upon their Sovereign with other kind of Eyes than ever they have yet done?

Fourthly, Oh! then let us learn to be expecting, and by a strong Faith be believing God’s arising against the Papists, and appearing for the Protestant Cause. Let us be by Faith applying that excellent



*Psalm, 83. from the first to the twelfth. Keep not thou Silence, O God : hold not thy Peace, and be not still O God. For lo, thine Enemies make a Tumult : and they that hate thee, have lift up the Head. They have taken crafty Counsel against thy People, and consulted against thy hidden ones. They have said, Come and let us cut them off from being a Nation : That the name of Israel may be no more in remembrance. For they have consulted together with one Consent : They are Confederate against thee. The Tabernacles of Edom, and the Ishmaelites of Moab, and the Hagarenes. Gebal, and Ammon, and Amalek, the Philistines, with the Inhabitants of Tyre : Ashur also is joyned with them, they have holpen the Children of Lot, Selah. Do unto them as unto the Midianites : as to Sisera, as to Jabin, at the brook of Kison, which perished at Ender : they became as dung for the Earth. Make their Nobles like Oreb, and like Zeeb : yea, all their Princes as Zebah, and as Zalmuna : Who said, let us take to our selves the Houses of God in Possession. The Epianalepsis in the first Verse, shews when Enemies are so rampant in their Power, so Predominant in their Conceits, God will not long keep silence, nor long hold his Peace, no, nor long be still : But then he will quickly rise up, as on Mount Perezim, and be Wrath as in the Valley of Gideon.*

And surely then our Enemies coming up to the same height with these, we may, nay we ought to believe the Hand of God will be upon them, as it was upon those several Nations, who conspired against Zion. And as Moses comforted the Hebrews with this Assertion, "The Egyptians whom ye have seen to day, ye shall see them again no more for ever," he then adds, *Exod 14. 14. The Lord shall fight for you, and ye shall hold your Peace.* That is, ye shall be quiet and sedate in your Minds, and not be over Anxious about it, for without your Concurrence God will do the Work himself.

Ah Sirs ! God has appeared wonderfully in the Discovery of this Cursed Plot ; and if our Sins prevent not, he will go on to finish the Work, and make a final End. Oh ! look up, look up.

Fifthly, Then how should this make us reflect upon our Sins (with true Repentance and unfeigned Sorrow) which have provoked God to suffer the Enemy to make such a Progress in this Horrid Design, even ready to be put in Execution : This Improvement holy David made of his Son Absalom's Conspiracy, when he was in a low Condition, and Shimei railing at him ; and upon Abishai's offering to smite him, he thus replied, *Sam. 16. 10. And the King said, What have I to do with you, ye Sons of Zeruiah*

ruiah? so let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so? As if he had said, I am sensible I have many ways offended God, and grieved his Holy Spirit, and therefore I cannot but think (and it highly becomes me so to judge) it is of him, (as a just Judgment upon me) that these Wicked Ones are let loose against me. Oh, that you, and I, and all the Inhabitants of the Land will make the like Answer this Day; we have verily displeased the Great God, we have Tempted him as at *Missa*; we have provoked him as at the Waters of *Mirribah*; we have turned aside from the good Old Way of Serioufness and Holiness, and we have wandred in the By-paths of Wickedness and Abomination, and therefore God has justly permitted these Agents of the Devil to plot our Ruin and Destruction, and to come within a very little way of attaining it, even as he said of Old, *Isa. 10. 5, 6.* "O *Assyrian*, the Rod of mine Anger, and the staff in their Hand is mine Indignation. I will send him against an Hypocritical Nation, and against the People of my Wrath will I give him a Charge to take the Spoil, and to take the Prey, and to tread them down like the Mire of the Streets. Mark it, here is *Vocabula Dolentis*, O *Assyrian*! As if he had said, It grieves me to Employ such Wicked Tools against my own People, but I cannot help it, their Sins are so great as even force me to it.

*The Assyrian is my Rod; but 'tis a sign I am angry indeed, when I make use of such Rods.* — Well, God sent the Assyrians amongst us, but he has countermanded them that we may make this use of it, to lay every one his own Sins to heart. — Oh that the Nation would hear that voice crying loud in their ears, *Go and sin no more, lest a worse thing come upon you.*

6thly. Oh then we should learn by this (and many other examples) to have a care of such wicked practises, to plot and contrive against Governments which bring shame in this World, and without the Infinite Mercy of God in the blood of Christ, Eternal Torments in the other. *Felix quem faciunt aliena pericula cantum.* Solomon the wisest of Men said it before me, and I by the Grace of God (though the unworthiest of Men) will say it after him. *Prov. 24. 21, 22.* "My Son fear thou the Lord, and the King, and meddle not with them that are given to change, for their Calamity shall rise suddenly, and who knoweth the ruine of them both. You see what Ruine has most deservedly overtaken them that desired a Change, a sad Change: It would have been a Change from Liberty to Slavery; a Change from being English Subjects, under the best of Kings, to be French

Vassals

vassals under the worst of Tyrants. But my Beloved I hope, say I believe  
say I know better things of you ; I am confident there is not one in this  
Congregation but has an *English* heart, and knows a great deal better then  
to joyn with such a Virmin that delight not Peace, but are always hatch-  
ing and contriving Mischief ; the Good Lord either convert them or destroy  
them ; either shew them the Evil of their ways, for their thorough and ef-  
fectual conviction, or hasten their confusion in their ways, that they may  
be no longer a Plague to this poor and long harraſed Land. Give me leave  
to commend one Scripture to your serious consideration, and the Lord give  
you Grace to have it always in your eye, and imprinted upon your hearts,  
1 Theſ. 4. 11. *And that ye ſtudy to be quiet, and to do your own buſineſs, and to  
work with your own hands, as we commanded you ;* Be Ambitious to be quiet, ſo is  
the Greek ; ſome think it their honour to be embroiled in contrivances and  
Conſpiracies ; but oh ! do you account it your greateſt honour, your chief-  
eſt glory, to be at Peace, and to do, *Ta Idia*, that which properly belongs to  
you, and let Governours and Governments alone.

7thly. We may learn, That though men purposes, 'tis God alone that disposes; hence Men may consult, and lay their heads together to Plot, but without God's permission, all their Plotting will be but weaving *Penelope's* thread; or as the *Trojans* last effort against the *Græcians*, which the Poet thus elegantly sets forth, *Tela manu miseri jactabant unita Teutri*. Though God may suffer them to prevail against their fellow sinners; yet we nowhere read they came to any effect against his own People; for he that watches over *Israel* neither slumbers nor sleeps; and he hides all his in the hollow of his hand, and therefore the sons of violence cannot come near to hurt them; and their security from the designs of the wicked, is made as firm as can be, being signed with the Lords own hand, *Isa. 54. 17. No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in Judgment, thou shalt condemn; this is the heritage of the Servants of the Lord, and their righteousness is of me, saith the Lord.* Men may whet their Sword, and bend their Bows too shoot at People far better than themselves, but the Lord will not suffer them to bring their wicked designs to pass: Proud *Pharaoh* thought himself cock sure of swallowing up *Israel*, and of being enriched by them; when he vauntingly cryed out (not having respect, as few such designs have, to the over-ruling powers Above) *Exod. 15. 9, 10. The Enemy said, I will pursue, I will overtake, I will divide the spoil, my Lust shall be satisfied upon them; I will draw the Sword, my hand shall destroy them. Thou didst blow with thy wind, the Sea covered them, they sank to lead.*

lead in the mighty Waters. He said he would pursue them, and so he did, else how should he overtake them? he said he would overtake them, and so he did, else how should *Israel* be spectators (as they were) of his dreadful and most remarkable destruction; but for dividing the spoil, and drawing his sword, and having his Lust satisfied upon them, oh he missed of that.

8thly. Oh, then we may learn, the danger is never the greater to the People of God, tho' many Enemies engage against them. *There were more than Forty of this Conspiracy*, and yet *Paul* preserved from being hurt by their Cursed Design: As 'tis all one with God, to destroy his Enemies by few or by many; so 'tis all one with him to preserve his People from many of their Enemies as from few. God knows how many Forties were in this Conspiracy we are commemorating this day; and yet our Sovereign is safe, the Land is safe, and the Protestant Religion I hope secured, tho' many have entered into a Hellish Combination to undermine it: This was *David's* comfort and support, notwithstanding the innumerable company of his Enemies, *Psal. 118. 10, 11, 12, 13. All Nations compassed me about, but in the name of the Lord will I destroy them; they compassed me about, yea they compassed me about, but in the name of the Lord will I destroy them. They compassed me about like bees, they are quenched as the fire of Thorns, for in the name of the Lord I will destroy them. Thou hast thrust sore at me that I might fall, but the Lord helped me.* *David* speaks here of his Enemies distributively, they were of all Nations; and then he speaks of them collectively, as united in one man. *Thou hast thrust sore at me, but yet the Lord helped him, and in his name he destroyed (that is overcame) them all.* We may apply it to the present case, the *French*, the *Irish*, and too many of the *English*, encompassed our Sovereign about, but God has helped him, and set him above the reach of all their Mallice; and our King does comfortably experience what his Predecessor did before him, *Psal. 27. 2. 3.* "When the wicked, even my enemies and my foes, came upon me to eat up my Flesh, they stumbled and fell. Though an Host should incamp against me, my heart shall not fear: Though War should rise against me, in this will I be confident. The Almighty has brought down his Enemies under his feet, and made him confident in his saving health, and oh that we could bless his holy Name for it.

9thly. We should then learn not to be afraid of our Enemies, let their malice be never so Potent, let their power be never so Rampant; God can soon cut their horns, he can soon smite them on the cheek-bone, and break out all their Teeth. Hear what the Prophet says, *Isa. 8. 9, to 15.* "Ass-



create your selves o ye people, and ye shall be broken in pieces, &c. There is nothing more unbecoming Christianity, than to fear the power of Adversaries, how great soever; nay, there can be nothing more affronting unto God; for we cannot fear them, but we must distrust him, and the effect of that will be, that he may justly leave us to stumble and fall and be broken and snared and taken; we are therefore commanded here to sanctify the Lord of Hosts, that is to give Glory to the Lord of Hosts, by believing in, and firmly relying on his power, that he can, and his goodness that he will, save us from the greatest rage of our Enemies; and if we thus sanctify God, God will bless us and be a Sanctuary to us, ay, and a pleasant one too; and will give us peace in his own good time, therefore we need not we ought not to fear, but rather argue for our encouragement and confidence in the Lord, with the Apostle, 2 Cor. 1. 10. "Who delivered us from so great a death, and doth deliver; in whom we trust; that he will yet deliver us: Oh, the Great God has delivered our King and Kingdoms, and he is even now delivering us, and in him we trust, that he will yet deliver us from all further Plots and Conspiracies.

10thly. Oh! Then we should Learn to Pray for our Sovereign; This is the Apostolical Injunction. 1 Tim. 1. 2. 3. 'I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men: For Kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour. Oh! has our King so many Enemies, have so many Plots been laid for his precious Life, have the Bulls of Basban been Roaring against him; how ought we then to pray and pray hard for him; how ought we to bear him upon our hearts before the Lord, that he would keep him and be a Canapy of protection over him; for indeed in Praying for him we pray for our selves, for our Religion, for our Liberties, and for all that is Dear to us; for under God they all depend on him; if he be taken away, Oh, what will become of us. 'Twas a black day when our Famous Queen dyed; but Oh, it would be much blacker if he should be gone too. Then we might in Sorrow of Heart say as once Job did, Cap. 30. 31. *My harp is turned into mourning, and my Organ into the voice of them that weep.* Surely our Joy would be turn'd into sorrow, our light into darkness, and all our pleasant things would be laid waste. When he goes into Flanders, Oh! Let us send up our Prayers with strong Cries and Groans to Jehovah the God of Armies, that he will

## A Thanksgiving Sermon.

command his Host of Angels to Encamp round about him, that of his Enemies may have power to touch him. That he may go in the Name and strength of the Lord, the Lord mighty in Battle, and return Laden with the plentiful experiences of his Goodness.

11thly. Then this should teach us to be united. Are there so many Conspirators, more then forty, ye then many forty's of them, and are they Unanimous in their wicked designs, and shall not we be united in the same way. Psal. 133. 1. *Behold, how good and how pleasant it is for brethren to dwell together in unity.* And as it is most pleasant so it is most safe. For *divisibile est Corruptibile.* Oh! how excellent was Joseph's advice. Gen. 45. *So he sent his brethren away, and they departed: and he said unto them, see ye fall not out by the way.* The Lord help us to mind and follow this good Counsel, now in this great and Critical day that is come upon us. Oh! that the two sticks may Cement and become one again, if it be the Lords blessed will.

12thly. And lastly, Oh, then we should learn to set the Crown of great Deliverance upon Gods own head and give him the praise and Glory of it; Who hath delivered his servant from the hurtful Sword. Psal. 98. 2. *O sing unto the Lord a new song, for he done marvellous things: his right hand and his holy arm hath gotten him the victory. The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.* arm, is here meant the strength and power of God; by his right hand, meant his glorious Majesty, that has appear'd in so wonderful a manner this day; So that we may all cry out in the language of the Church. 124. 6, 7, 8. "Blessed be the Lord, who hath not given us as a Prey to their teeth. Our Soul is escaped as a bird out of the snare of the Fowler: the snare is broken, and we are escaped. Our help is in the name of the Lord, who made Heaven and Earth; Oh, that we could praise him indeed for this never to be forgotten mercy, with our Lips and in our Lives; remembering always that great word, "Who so offereth Praise, Glorifies me, and to him that ordereth his Conversation aright, will I shew the Salvation of God."

*Amen Hannah Jones*

**E N D.**

